¶ Articles agreed on by the Bishoppes, and other learned menne in the Synode at London, in the yere of our Lorde Godde, M. D. LII. for the auoiding of controuersie in opinions, and the establishement of a godlie concorde, in certeine matiers of Religion.

¶ *Published by the kinges Maiesties commaundement, in the Moneth of Maie. Anno Domini.*

1553.

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NEW YORK

1553/A79

Articles publi-
shed by the Kinges Maieſtie

Of faith in the holie Trinitie

THere is but one liuing, and true God, and he is eberlaſting with out bodie, partes, or paſſions, of infinite power, wiſedome, and goodneſſe, the maker, and preſeruer of all thinges bothe viſible, and inuiſible, and in vnitie of this Godhead there bee three perſones of one ſubſtaunce, power, and eternitie, the Father, the Soonne, and the holie Ghoſte. 1

That the woorde, or Sonne of God, was made a very man.

THe ſonne whiche is the woorde of the Father, tooke mannes nature in the wombe of the bleſſed virgine Marie of her Subſtaunce, ſo that two whole, and perfect natures, that is to ſaie, the Godhead, and manhode were ioigned together into one perſone, neuer to be diuided, wherof is one Chriſte very God, and very manne, who truely ſuffred, was crucified, dead, and buried, to reconcile his father to vs, and to be a Sacrifice for all ſinne of manne, bothe originall, and actuall. 2

Of the goyng doune of Chriſte into Helle.

3 AS Chriſt died, and was buried for vs: ſo alſo it is to be beleued, that he went downe into hell. For the bodie laie in the Sepulchre, vntill the reſurrection: but his Ghoſte departing from him, was with the Ghoſtes that were in priſon, or in Helle, and didde preache to theſame, as the place of S. Peter dooeth teſtifie.

The Reſurrection of Chriſte.

4 CHriſte didde truelie riſe againe from deathe, and tooke again his bodie with fleſh, bones, and all thinges apperteining to the perfection of mannes nature, wherewith he aſcended into Heauen, and there ſitteth, vntill he retourne to iudge men at the laſt daie.

The doctrine of holie Scripture is ſufficient to Saluation

5 HOlie Scripture conteineth all thinges neceſſarie to Saluation: So that whatſoeuer is neither read therin, nor maie be proued therby, although it be ſometime receiued of the faithful, as Godlie, and profitable for an ordre, and comelineſſe: Yeat no manne ought to bee conſtreigned

to

to beleue it as an article of faith, or repute it re-
quiſite to the neceſſitie of Saluation.

The olde Teſtamente is not to be refuſed.

THe olde Teſtament is not to bee put awaie 6
as though it were contrarie to the newe,
but to be kept ſtill: for bothe in the olde, and
newe Teſtamentes, euerlaſting life is offred to
mankinde by Chriſt, who is the onelie mediatour
betwene Godde, and manne, being bothe Godde,
and manne. Wherefore thei are not to be hearde,
whiche feigne that olde Fathers did looke onely
for tranſitorie promiſes.

The three Credes

THE three Credes, Nicene Crede, Athana- 7
ſius Crede, and that whiche is commonlie
called the Apoſtles Crede, ought throughly
to be receiued: for thei maie be proued by moſt cer-
teine warrauntes of holie Scripture.

Of originall, or birthe ſinne

ORIginall Sinne ſtandeth not in the fo- 8
lowing of Adam, as the Pellagianes doe
vainelie talke, whiche alſo the Anabap-
tiſtes doe now a daies renue, but it is the fault, &

coꝛruption of the nature of euery manne that naturallie is engendꝛed of the offſpꝛing of Adam, whereby manne is very farre gone from his foꝛmer righteouſneſſe whiche he had at his creation and is of his owne nature geuen to euill, ſo that the fleſhe deſireth alwaies contrarie to the ſpirit, and therefoꝛe in euery perſone boꝛne into this woꝛld, it deſerueth Goddes wꝛath & damnation: And this infection of nature doeth remaine, yea in theim that are baptized, wherby the luſt of the fleſhe called in Greke φρόνημα σαρκὸς (whiche ſome dooe expoune, the Wiſedome, ſome ſenſualitie, ſome the affection, ſome the deſire of the fleſh) is not ſubiect to the lawe of GOD. And although there is no condemnation foꝛ theim that beleue, and are baptized, yeat Thapoſtle doeth confeſſe, that concupiſcence, and luſt hath of it ſelf the nature of ſinne.

¶ Of free wille.

9 WE haue no power to dooe good wooꝛkes pleaſaunte, and acceptable to God, without the Grace of God by Chꝛiſt, pꝛeuenting vs that wee maie haue a good wille, and wooꝛke in vs, when we haue that wille.

¶ Of Grace.

10 THe Grace of Chꝛiſt, oꝛ the holie Ghoſt by him geuen dooeth take awaie the ſtonie harte, and geueth an harte of fleſhe. And al-

although,those that haue no will to good thinges,he maketh them to will,and those that would euill thinges,he maketh them not to wille thesame:Yeat neuertheleſſe he enforceth not the will And therfore no man when he ſinneth,can excuſe himſelf,as not worthie to be blamed,or condemned,by alleging that he ſinned vnwillinglie,or by compulſion.

¶ Of the Juſtification of manne.

IUſtification by onely faith in Jeſus Chriſt 11
in that ſēce,as it is declared in the homelie of Juſtification,is a moſte certeine,and holeſome doctrine for Chriſtien menne.

¶ Woorkes before Juſtification.

WOorkes doen before the Grace of Chriſt 12
and the inſpiratione of his ſpirite,are not pleaſaunt to GOD,forasmoche as thei ſpring not of Faithe in Jeſu Chriſte,neither doe thei make menne mete to receiue Grace,or as the Scholeaucthoures ſaie,deſerue Grace of congruitie:but becauſe thei are not doen as god hath willed,and commaunded theim to be dooen,we doubt not but thei haue the nature of ſinne.

Woorkes.

Cwoorkes of Supererogation.

13 Voluntarie woorkes besides, ouer, and aboue Goddes commaundementes, whiche thei cal woorkes of Supererogation, cannot be taught without arrogancie, and iniquitie. For by theim menne dooe declare, that thei dooe not onely rendre to GOD, almoche as thei are bounde to dooe, but that thei dooe more for his sake, then of bounden duetie is required: Whereas Christe saieth plainelie: when you haue dooen al that are commaunded you, saie, we be vnprofitable seruauntes.

No man is without sinne, but Christe alone.

14 Christe in the trueth of our nature was made like vnto vs in al thinges, sinne onely except, from whiche he was clearelie voide bothe in his Flesche, and in his Spirite. He came to be the lambe without spotte, who by Sacrifice of himself made ones for euer, should take away the sinnes of the worlde: and sinne (as Saint Jhon saieth) was not in him. But the rest, yea, although we be baptized, and borne againe in Christe, yeat we all offende in many thinges: and if we saie, we haue no Sinne, wee deceiue our selues, and the trueth is not in vs.

Of

¶ Of sinne against the holie Ghoste.

Euery deadlie sinne willinglie committed after Baptisme, is not Sinne against the holie Ghost, and vnpardonable: wherfore the place for penitence, is not to bee denighed to suche as fall into sinne after Baptisme. After we haue receiued the holie Ghoste, wee mate departe from grace geuen, and fall into sinne, and by the grace of GOD wee mate rise again and amende our liues. And therfore thei are to be condemned, whiche saie, thei can nomore Sinne as long as thei liue here, or denigh the place for penitence to suche as truelie repent, and amende their liues. 15.

¶ Blasphemie against the holie Ghoste.

Blasphemie against the holie Ghost is, when a man of malice, and stubburnesse of minde doeth raile vpon the trueth of goddes worde manifestlie perceiued, and being enemie therunto persecuteth the same. And because suche be guilty of Goddes curse, thei entangle themselues with a moste grieuous, and hainous crime, wherupon this kinde of sinne is called, and affirmed of the Lorde, vnpardonable. 16.

Of predestination, and Election.

17. PRedestination to life, is the euerlasting purpose of God, wherby (before the foundacions of the worlde were laied) he hath constantlie decreed by his owne Iudgemente secrete to vs, to deliuer from curse, and damnation those whom he hath chosen out of mankinde, and to bring them to euerlasting saluation by Christ, as vesselles made to honour: wherupon, soche as haue so excellent a benefite of GOD geuen vnto them be called, according to Goddes purpose, by his spirite woorking in due season, they through grace obeie the calling, they be iustified freely, they be made sonnes by adoptione, they bee made like the image of Goddes onely begotten sonne Iesu Christe, they walke religiously in good woorkes, and at length by Goddes mercie, they attaine to euerlasting felicitie.

As the Godlie consideration of Predestination, and our election in Christe is ful of swete, pleasaunte, and vnspeakable coumfort to Godlie persones, and soche as feele in themselues the woorking of the spirite of Christ, mortifying the woorkes of the flesh, and their earthlie membres, and drawing vp their minde to high, and heauenly thinges, as wel because it doeth greatly stablish and confirme their faith of eternal Saluation to bee enioied through Christe, as because it doeth feruentlie kindle their loue towardes Godde: So for

for curious, and carnall persones lacking the spirite of Christ to haue continuallie before their yies the sentence of Goddes predestination, is a moste daungerous downefall, whereby the Deuill maie thrust them either into desperatiō, or into a rechelesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore although the Decrees of predestination are vnknowen vnto vs, yeat we must receiue Goddes promises, in suche wise as thei bee generallie set foorth to vs in holie Scripture, and in our doinges that wille of Godde is to be folowed, whiche we haue expresselie declared vnto vs in the woorde of Godde.

Twee must trulie to obteine eternal Salmation onelie by the name of Christe.

YEt also are to be had accursed, & abhorred that presume to saie, that euery man shalbe saued by the Lawe, or secte whiche he profession, so that he bee diligente to frame his life accordyng to that Lawe, and the light of Nature: For holie Scripture doeth sette out vnto vs onely the name of Iesu Christ, whereby menne must be saued 18.

All men are bounde to kepe the mozal commaundementes of the Lawe.

19. The Lawe, whiche was geuen of GOD by Moses, although it binde not Chzistian menne, as concerning the Ceremonies, and Rites of thesame: Neither is it required that the Ciuile Pzeceptes, and Ozdzes of it shoulde of necessitie bee receiued in any commune weale: Yeat no Manne bee he neuer so perfetcte a Chzistian, is exempte, and lose from the Obedience of those Commaundementes, whiche are called Mozal: wherfoze thei are not to be harkened vnto, who affirme that holie Scripture is geuen onlie to the weake, and bode boast theimselues continually of the spirit, of whom (thei saie) thei haue learned soche thinges, as thei teache, although thesame be most euidently repugnaunt to the holie Scripture.

Of the Churche.

20 The visible Churche of Chzist is a Congregation of faiethfull Menne, in the whiche the pure wozde of GOD is pzeached, and the sacramentes be duelie ministred, according to Chzistes ordinaunce, in all thole thinges that of necessitie are requisite to thesame.

As the Churche of Ierusalem, of Alexandzia, and of Antioche hath erred: So also the Churche of Rome hath erred not onely in their liuing, but

also

also in matiers of their faith.

Of the auctoritie of the Churche.

IT is not lawefulle for the Churche to ordein any thing that is contrarie to Goddes worde writē, neither maie it so expoune one place of scripture, that it be repugnaunt to an other. wherfore although the churche be a witnesse and a keper of holie writte, yeat as it ought not to decree any thing against the same: So besides the same, ought it not to enforce any thing to bee beleued for necessitie of Saluation. 21.

Of the auctoritie of generall Counsailes

GEnerall counsailes maie not be gathered together, without the commaundemente, and will of Princes: and when thei be gathered (forasmoche as thei be an assemblie of mē. wherof all be not gouerned with the spirite, and woorde of GOD) thei maie erre, and sometime haue erred, not onely in worldlie matiers, but also in thinges perteining vnto God. Wherefore thinges ordeined by theim, as necessarie to Saluation, haue neither strength, nor auctoritie, onelesse it maie be declared, that thei be taken out of holie scripture. 22.

Of Purgatorie.

23 THE doctrine of Scholeaucthoures concerning purgatorie, Pardones, Worshipping, and adoration aswell of Images, as of reliques, and also inuocation of Sainctes, is a fonde thing vainlie feigned, and grounded vpon no warraunt of scripture, but rather repugnant to the woorde of God.

No manne maie minister in the Congregation, except he be called.

24. IT is not lawful for any man to take vpon him the office of Publique preaching, or ministring the sacramentes in the congregation, before he be lawfullie called, and sent to execute the same. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woorke by menne, who haue publique auctorite geuen vnto them in the congregation, to cal, and sende ministres into the Lordes vineyarde.

Menne must speake in the Congregation in soche toung, as the people vnderstandeth.

25. IT is moste semelie, and moste agreable to the woorde of God, that in the congregation nothing

thing be openlie readde, or spoken in a tounge vnknowen to the people, the whiche thing S. Paule bidde forbidde, except some were presente that should declare the same.

¶ Of the Sacramentes.

OUR LORDE Jesus Christe hathe 26.
knitte toguether a companie of newe people with Sacramentes, moste fewe in numbre, moste easie to bee kepte, moste excellent in signification, as is Baptisme, and the Lordes Supper.

THE Sacramentes were not ordeined of Christe to be gased vpon, or to be caried about, but that we shoulde rightlie vse them. And in soche onely as worthelie receiue the same, thei haue an wholesome effecte, and operacione, and yet not that of the woorke wrought, as some men speake, whiche worde, as it is straunge, and vnknowen to holie Scripture: So it engendreth no Godlie, but a verie superstitious sense. But thei that receiue the Sacramentes vnworthelie, purchace to theimselues Damnatione, as Saincte Paule saieth.

SAcramentes ordeined by the Worde of God be not onely Badges, and tokens of Christien Mennes profession, but rather thei bee certeine sure

sure witnesses, and effectuall signes of grace, and Goddes good will towarde vs, by the whiche he dooeth wooꝛke inuisiblie in vs, and doeth not onlie quicken, but also strengthen, and confirme our faith in him.

¶ The wickednesse of the Ministres dooeth not take awaie the effectuall operation of Goddes ordinaunces

27 Although in the visible Churche the euill be euer mingled with the good, and sometime the euil haue chief auctoꝛitie in the ministration of the wooꝛde, and Sacramentes: Yeat foꝛasmoche as thei doe not thesame in their owne name, but dooe minister by Chꝛistes commission, and auctoꝛitie: we maie vse their ministerie bothe in hearing the wooꝛde of God, and in the receiuing the sacramentes, neither is the effecte of Goddes Oꝛdinaunces taken awaie by their Wickednesse, oꝛ the grace of Goddes giftes diminished from soche, as by faieth, and rightlie receiue the Sacramentes ministred vnto them, whiche bee effectuall, because of Chꝛistes institutione, and pꝛomise, although thei be ministred by euil men. Neuertheless it apperteineth to the discipline of the Churche, that enquirie be made of soche, and that thei bee accused by those that haue knowelege of their offences, and finally being founde guiltie by iust iudgement, be deposed.

¶ Of

Of Baptisme.

BAptisme is not onelie a signe of profession, and marke of difference, whereby Christien menne are discerned from other that bee not Christened, but it is also a signe, and seale of our newe birth, whereby, as by an instrument thei that receiue Baptisme rightlie, are grafted in the Churche, the promises of forgeuenesse of sinne, and our Adoption to bee the sonnes of God, are visiblie signed and sealed, faith is confirmed, and grace increased by vertue of praier vnto God. The custome of the Churche to Christen yonge children, is to bee commended, and in any wise to bee reteined in the Churche. 28

Of the Lordes Supper.

THE Supper of the Lorde is not onelye a signe of the loue that Christiens ought to haue among theim selues one to another, but rather it is a sacrament of our redemptiō by Christes death, insomoche that to soche as rightlie, woorthelie, and with faieth receiue the same, the breade whiche we breake, is a communion of the bodie of Christe. Likewise the Cuppe of blessing, is a Communion of the bloude of Christe. 29

TRansubstanciation, or the chaunge of the substaunce of breade, and wine into the sub-

ſtaunce of Chriſtes bodie, and blonde cannot bee proued by holie writte, but is repugnaunt to the plaine woordes of Scripture, and hath geuen occaſion to many ſuperſtitions.

FOraſmoche as the trueth of mannes nature requireth, that the bodie of one, and theſelf ſame manne cannot be at one time in diuerſe places, but muſt nedes be in ſome one certeine place: Therfore the bodie of Chriſte cannot bee preſente at one time in many, and diuerſe places. And becauſe (as holie Scripture doeth teache) Chriſte was taken vp into heauen, and there ſhall continue vnto thende of the worlde, a faithful mã ought not, either to beleue, or openlie to confeſſe the reall, and bodilie preſence (as thei terme it) of Chriſtes fleſhe, and blonde, in the Sacramente of the Lordes ſupper.

THe Sacramente of the Lordes ſupper was not commaunded by Chriſtes ordinaunce to be kepte, caried about, lifted vp, nor worſhipped.

Of the perfecte oblacion of Chriſte made vpon the croſſe.

30 THe offring of Chriſte made ones for euer, is the perfecte redemption, the pacifying of goddes diſpleaſure, and ſatiſfaction for all

al the ſinnes of the whole worlde, bothe original and actuall: and there is none other ſatiſfaction for ſinne, but that alone. wherefore the ſacrifices of maſſes in the whiche it was commonlie ſaied, that the Prieſte did offre Chriſte for the quicke, and the dead, to haue remiſſion of peine or ſinne, were forged fables, and daungerouſe deceiptes.

¶ The ſtate of ſingle life is commaunded to no man by the worde of God.

BIſhoppes, Prieſtes, and Deacons are not commaunded to bowe the ſtate of ſingle life without mariage, neither by Goddes lawe are thei compelled to abſteine from matrimonie. 31

¶ Excommunicate perſones are to bee auoided.

THat perſone, whiche by open denunciacion of the Churche, is rightlie cut of from the vnitie of the Churche, and excommunicate, ought to be taken of the whole multitude of the faiethful, as an Heathen, and publicane, vntil he bee openlie reconciled by penaunce, and receiued into the Churche by a Iudge that hath auctoritie thereto. 32

¶ Tradicions of the Churche.

33 IT is not necessarie that tradicions and ceremonies bee in all places one, or vtterlie like. For at al times thei haue been diuers, and maie bee chaunged, according to the diuersitie of countries, and mennes maners, so that nothing bee ordeined against goddes worde.

WHosoeuer through his priuate iudgement willinglie, and purposelie doeth openlie breake the tradicions and Ceremonies of the Churche, whiche bee not repugnaunte to the worde of God, and bee ordeined, and approued by common aucthoritie, ought to be rebuked openlie (that other maie feare to doe the like) as one that offendeth against the cõmon order of the churche, and hurteth thauctoritie of the Magistrate, and woundeth the consciences of the weake brethrẽ.

¶ Homelies.

34 THomelies of late geuen, and set out by the kinges aucthoritie, be godlie and holsome, contemning doctrine to bee receiued of all menne, and therefore are to be readde to the people diligentlie, distinctlie, and plainlie.

Of

¶ Of the booke of Praiers, and Ceremonies of the Churche of Englande.

THe Booke whiche of very late time was geuen to the Churche of Englande by the kinges aucthoritie, and the Parlamente, conteining the maner and fourme of praiyng, and ministring the Sacramētes in the Churche of Englande, likewise also the booke of ordring Ministers of the Churche, set foorth by the forsaied aucthoritie, are godlie, and in no poincte repugnaunt to the holsome doctrine of the Gospel but agreable thereunto, ferthering and beautifiyng thesame not a litle, and therfore of al faithfull membres of the Churche of Englande, and chieflie of the ministers of the worde, thei ought to be receiued, and allowed with all readinesse of minde, and thankes geuing, and to bee commended to the people of God. 35

¶ Of Ciuile magistrates.

THe King of Englande is Supreme head in earth, nexte vnder Christe, of the Churche of Englande, and Irelande. 35

THe Bishoppe of Rome hath no iurisdiction in this Realme of Englande.

THe ciuile Magistrate is ordeined, and allowed of God: wherefore we must obeie him, not onely for feare of punishment, but also for conscience sake.

THe ciuile lawes maie punishe Christien men with death, for heinous & grieuous offences.

IT is lawefull for Christians, at the commaundement of the Magistrate, to weare weapons, and to serue in lawefull warres.

¶ Christien mennes gooddes are not commune.

37 THe richesse & gooddes of christians are not commune as touching the right title & possession of the same (as certain anabaptistes dooe falslie boaste) notwithstanding euery man ought of such thinges as he possesseth liberallie to geue almes to the poore, according to his habilitie.

¶ Christien menne maie take an Othe.

38 AS we confesse that vaine, & rashe swearing is forbed Christien men by our Lorde Jesu Christ, and his Apostle James: so we iudge that christien religiō doeth not prohibite, but that a mā maie sweare, when the magistrate requireth in a cause of faith, and charitie, so it bee doen (according to the Prophetes teaching) in iustice, iudgemente, and trueth.

The

¶ The Resurrection of the dead is not yeat brought to passe.

THe Resurrection of the dead is not as yet brought to passe, as though it only belõged to the soulle, whiche by the grace of Christe is raised from the death of sinne, but it is to be loked for at the laste daie: for then (as Scripture doeth moste manifestlie testifie) to all that bee dead their awne bodies, flesche, and bone shalbe restored, that the whole mã maie (according to his workes) haue other rewarde, or punishment, as he hath liued vertuouslie, or wickedlie. 39

¶ The soulles of them that departe this life doe neither die with the bodies, nor sleepe idlie.

THei which saie, that the soulles of suche as departe hens doe sleepe, being without al sence, fealing, or perceiuing, vntil the daie of iudgement, or affirme that the soulles die with the bodies, and at the laste daie shalbe raised vp with thesame, doe vtterlie dissent from the right beliefe declared to vs in holie Scripture. 40

¶ Heretickes called Millenarii.

THei that goe aboute to renewe the fable of heretickes called Millenarii, be repugnant to holie Scripture, and caste them selues headlong into a Iuishe dotage. 41

¶ All men shall not bee saued at the length.

42 THei also are worthie of condemnacion, whe indeuoure at this time to restore the daungerouse opinion, that al menne, be thei neuer so vngodlie, shall at lenght bee saued, when thei haue suffered paines for their sinnes a certaine time appointed by Goddes iustice.

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God saue the King.

Richardus Craftonus typographus Regius excudebat. Londini, mense Iunij. Anno. M.D.LIII.

Cum priuilegio ad imprimendum solum.